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CHRISTIAN MISCELLANY.

Jacob Flake

THE

CHRISTIAN MISCELLANY;

CONTAINING

MEMOIRS OF MY OWN LIFE,

THE CHURCH OF GOD IN AMERICA,

THREE YEARS IN LANCASTER, PA.

THE FIRST AND SECOND ADVENT,

THE PROPHECIES,

AND

VARIOUS OTHER PIECES.

BY

JACOB FLAKE, V. D. M.

No. I.—1844.

PHILADELPHIA.

1844.

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Entered, according to Act of Congress, in the Year 1844,
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John C. Clark, Printer,
60 Dock St. Philadelphia.

COMMENDATION.

This humble work is commended to those who belong to the "Church of God,"—and especially to those among whom I have been preaching the Gospel from year to year, in various places. With the sentiments herein contained, Christians generally will agree; and if any thing (especially concerning prophecy) appears singular at first, perhaps, on consideration, it will be found to agree with the Holy Scriptures, which the writer has known, and studied from his childhood.

Courteous Reader,

If thou art a Christian, this little Book is commended to thy candid and favourable notice. It contains the thoughts of the writer on some all-important subjects, relating to the soul's welfare in this life, and in the life which is to come.

If thou art *not yet* a Christian,—still read these pages, they can do thee no harm; and may be a blessing to thee; for thou hast a soul to be saved—or lost.

True believers every where, who love our Lord Jesus Christ, and walk in obedience to Him,—all these I delight to look upon as brethren,—and on all such, into whose hands this little Book may come, may grace, mercy, and peace abide.

Should this offering be favourably received, it may be an encouragement to bring forward a second number.

J. F.

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THE

CHRISTIAN MISCELLANY.

MEMOIRS OF MY OWN LIFE.

CHAPTER I.

CHILDHOOD AND YOUTH.

I AM *forty-five* years of age. My native place is the City of Philadelphia. My parents were in the middle class of society—plain, industrious, religious people. I am partly of German, and partly of English descent; my grandparents on the father's side, having come from Germany; and on the mother's side from England. I am one of eight children; all are gone, except a sister—the wife of J. Carrigan, of Philadelphia.

My father died when I was five years old. I remember following him to his grave in October, 1804; to the burying ground of the German Reformed Church, on Franklin Square. All traces of that resting place of the dead are now done away; the graves of the multitudes lying there have been levelled. It is now a beautiful

public square, with trees, and grass, and graveled walks, and a marble fountain sending up its playful streams of water in the centre of the ground: all this has been done in the last few years. Underneath the sod are the lowly resting places of departed friends,—mine among the rest. The gay and laughing crowd above, while thronging the pleasant walks of Franklin Square, do not think how many are buried in that enclosure. I had promised my mother that she should be buried in that same ground, with her husband and her children, but the city had claimed the spot, and made a pleasure ground of it; and my mother's resting place is in the burying ground of the M. E. Union Church, South Tenth street.

How strangely Philadelphia has spread out on every side since the days of my childhood. The fields and meadows have been covered with houses; and the romantic Schuylkill is not as it used to be, with its green banks and wild hill, the abode of thousands of swallows, now Fairmount. One of my earliest recollections is, about my third or fourth year, going with my father and mother and sister, on Easter Monday, on an excursion to the floating bridge on the Schuylkill, near Fairmount, where the elegant bridge suspended on wire ropes now spans the river. The coal wharves and the busy multitude now occupy its banks.

My mother was a pious woman, and did her

best for the temporal and spiritual welfare of her children. Several years of my boyhood were occupied at school in obtaining the rudiments of a plain English education. I have always been exceedingly fond of reading and thinking, especially as it regards serious and religious things.

I used to go with my mother to the Presbyterian church, of which she was a member. From her lips, and the lips of two spiritual ministers of the Presbyterian church, I first learned the Gospel of Christ, was enlightened, and led while yet a boy to seek the Lord in prayer and repentance. The names of those two ministers are James K. Burch and John Joyce. For a long time I was seeking the Lord, and at last found rest and peace to my soul by simply believing with all my heart, that "Christ Jesus had loved me and washed me from my sins in his own blood." That hope and trust I ever hold fast.

Having been much benefited by the preaching and writings of the people called Methodists, I united with them in church fellowship about the eighteenth year of my age. At that time they were plain, spiritual, and persecuted, to a greater extent than at present. I remember with pleasure the preaching of such men as Roberts, Ruter, Emory, Rusling, and others, who preached in Philadelphia in those days,—but now they rest from their labours.

How sweet and heavenly is the light of Christ as it first beams into the heart of man, the blessed doctrine of the forgiveness of sins and eternal life, through a dying, risen Saviour.

About the age of nineteen I went into a hardware store in Second Street, owned by D. H. M——r, a worthy and kind-hearted man—also gone to rest—after having tried the honours and disappointments of political life.

CHAPTER II.

MIDDLE LIFE.

In the mercantile business I remained several years. In the meantime my mind became impressed with an earnest desire to preach the Gospel of salvation among my fellow-men. I read—and studied—and prayed—and was licensed to exhort and preach in my native city.

In accordance with these feelings, I gave up the business in which I was engaged. This was in the year 1827. Proceeding over the mountains, I united myself with the Pittsburg Methodist Episcopal Conference; and engaged in spreading the glad tidings of salvation in different places in western Pennsylvania and Virginia. Five years I continued west of the mountains—preaching Jesus Christ, and him crucified.

I was two years in the city of Pittsburgh, and became much attached to many there—among

the rest Doctor S——, whose intelligent mind, and friendly conduct will be remembered. I remember also the very amiable family of B. P. and many others. One year I travelled the circuit round Parkersburg on the Ohio river,—one year round Kittaning on the Alleghany river,—and one year I was stationed in Clarksburgh, Va. Many dear friends I had in those places,—some probably are gone from a world of trouble—all of them I hope may find a happier home.

Pittsburgh while I was there—was a very industrious, but black and smoky place—yet withal a pleasant town. It is beautifully situated at the junction of the Monongahela and Alleghany rivers. They join and form the Ohio. It is a central stopping place between the east and west.

Party feeling at that time ran very high among the Methodists, on the subject of reform in church government. Such strife among brethren I never saw before, and wish never to witness again. The reform party came out in various places, and formed a separate body. But instead of going to the primitive church for a pattern—they tried the wisdom of man, and formed one for themselves.

In Pittsburgh, I believe, since they separated, both old and new side have prospered. May they both find a more excellent way than they have yet known—and come to see the simple

apostolic plan—on which the churches were united to the Lord and to each other—in the early Christian days.

CHAPTER III.

MIDDLE LIFE.

I have always been fond of reading and study, so that the great and leading doctrines of Christianity have long been familiar to me. I not only know them, but love them as the truth of God. I have always held the blessed faith and hope of salvation through Christ crucified, as I at first received it.

The year 1832 found me a supernumerary preacher in Pittsburgh, with my health very poor. My mind, at that time, was wakened up to the investigation of the subject of Christian baptism. I had not before particularly studied its nature and meaning, as I rather regarded it in the usual way as an outward ceremony of minor importance.

After very serious and solemn inquiry, I was convinced that the primitive Christian baptism was not the sprinkling or pouring of water on an infant, but the immersion of a believer, and that it had a spiritual meaning and blessing attending it. When convinced of this, I had but one course to pursue; and hard as it was to go against the judgment and wishes of friends and brethren who

were much esteemed by me, I was obedient to the light I had received, and was honoured and blessed in being buried with Christ in baptism.

This was in the summer of '32. My health was poor, life appeared very uncertain, and I wished, if possible, to go in the same way trod by the saints of old, who have died in Christ, and rest in paradise.

This additional light on the subject of baptism led to a fellowship with those who saw and felt as I did myself on this subject. Not that I ceased to love my Methodist brethren, nor that I formally withdrew, but merely went on and preached in the vineyard of the Lord, as his providence permitted. Afterward, having returned eastward again, I united with a small body of preachers and brethren called the "Church of God," with whom I agree in doctrine and practice, and with whom I continue to labour and bear the cross, in hope of a crown of righteousness in the everlasting kingdom of our Lord and Saviour Jesus Christ, whose coming, I believe, draws very near.

Of my faith, and practice, and hope, I feel myself in fellowship and communion with the primitive church, and the saints, wherever found on earth, or those who have gone to rest.

Some years I have preached as a missionary at large, and for several years past have been pastor of the church in Lancaster, Pa. This year I am

general missionary among the churches, and wherever the hand of the Lord may guide.

"God of my life—
In all my ways, thy hand I own,
Thy ruling providence I see;
Assist me still my course to run,
And still direct my paths to Thee."

J. FLAKE.

Philadelphia, June 23, 1844.

THE CHURCH AT JERUSALEM.

ACTS, 2D CHAPTER.

The Gospel was first preached at Jerusalem, according to the command of Jesus. There he suffered—from thence he ascended into heaven—and there we may expect he will return when he comes again—in glory.

Jerusalem, during our Saviour's sojourn on earth, was in prosperity, although its ancient glory had passed away. It was very populous, and the Jewish people from every place where they were scattered, repaired thither to worship, at the great yearly religious festivals. At the feast of the Passover Jesus was crucified—buried—and rose again the third day. He tarried with his disciples about forty days after he rose from the dead, and then in open day—from the Mount of Olives, he ascended into heaven, while their longing eyes followed their beloved Master in his heavenward course. The feast of Pentecost was near, which came seven weeks after the Passover.

On the day of Pentecost the disciples were all gathered together, and then came the Holy Spirit upon them, according to the promise of their Master. First, "there came the sound from heaven as of a rushing mighty wind,"—and "then appeared unto them cloven tongues like as of fire,

and it sat upon each of them." "They were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

That was the day of power and of joy—all their fears were gone—and Peter preached the first Gospel sermon, concerning Jesus the Messiah, to a great multitude of his Jewish brethren.

Many who heard his word were convinced of the truth—they believed the message of mercy—they repented—and were baptized in the name of Jesus Christ for the remission of sins. The number of converts on that day was about three thousand souls.

This was the first "Church of God" under the Gospel dispensation—and from thence the true Church descends.

They all believed—all repented—all were baptized in the name of Jesus—and no doubt all were made partakers of the Holy Spirit. Oh how glad they must have been to learn that Jesus was the true Messiah, and the King of Israel, spoken of by the prophets. How happy to know that through his dying for them, they had the forgiveness of all their sins. How cheering the hope of his second coming in glory, and the prospect of a better inheritance in a better world, with Abraham, Isaac, and Jacob, and all the people of God.

What a great change with them. They were converted—born again—all things became new. They found by experience what the kingdom of God is; even righteousness, and peace, and joy in the Holy Spirit. They were born of water and of the Spirit; and were saved, not by works of righteousness which they had done, but by the mercy of God, through the redemption that is in Christ Jesus.

Behold the benevolence, and brotherly kindness that prevailed. "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." They had the love of God shed abroad in their hearts, and this led them to the love of all around them. This benevolence Jesus had—and so have his disciples.

THE "CHURCH OF GOD" IN AMERICA.

CHAPTER I.

In the course of the last twenty years, a number of preachers and private Christians have been united together in religious fellowship, and form a body of people calling themselves the "Church of God."

Through the merciful providence of God, a gracious revival of religion took place in Harrisburg, Pa., about the year 1825; in which John Winebrenner, who was labouring there in the ministry, was eminently useful in the enlightening and conversion of many souls.

The work of grace spread through the neighbouring country, and afterward into some parts of Maryland and Ohio. During these years a multitude have been brought to a saving knowledge of the truth as it is in Jesus Christ—a number of churches have been formed—and about eighty preachers are now united together in labouring in the blessed work.

Several of these ministers had preached for some years among other denominations. J. W. had been in the ministry in the German Reformed Church—the writer, J. F., an itinerant preacher in the Methodist Episcopal Church—J. T. had been a regular Baptist preacher—and several others have been formerly in other churches; but the most of these brethren were converted, and called to the preaching of the Gospel, since the above mentioned revival began.

Through the grace of God, holding the same *faith* and *practice* of the Gospel as in primitive days—they have been brought together into one brotherhood.

The word of God as found in the Holy Scrip-

tures is received as the only authority for faith and practice. Such as make the good confession of Jesus Christ as their Saviour and Lord—are received as members in these churches. But of all these it is required that they walk in obedience to Christ—as the fruits of a true and living faith. They hold free communion with all true Christians.

The churches are regularly organized—under the care of elders and deacons.

CHAPTER II.

Question. What is the *doctrine* and *practice* of this people?

Answer. As taught in the Holy Scriptures—We believe in God—the Father—Almighty, maker of heaven and earth.

And in Jesus Christ, his only begotten Son, our Lord.

And in the Holy Spirit of God—the Comforter.

We believe in the divinity of the Father—the Son—the Holy Spirit.

We believe that the human family are in a fallen—guilty—depraved, and helpless state.

That God so loved the world that he gave his only begotten Son—who in the fulness of time came into the world in human nature—through the power of the Holy Spirit being born of the

virgin Mary—that He suffered and died at Jerusalem—that He is the propitiation for the sins of the whole world—that He tasted death for every man—and that through his sufferings and death alone, remission of sins is obtained.

In Jesus Christ dwells all the fulness of the Godhead bodily, even in him who died, and was buried, and rose again from the dead the third day, and ascended into heaven—and who now ever lives to make intercession for us.

Christ will come again, in person, and in glory —to judge the living and the dead—and to set up his everlasting kingdom. When Christ comes there will be a resurrection of the righteous dead —whose souls are now in Paradise. There will afterward be a resurrection of all the dead—even the wicked.

We believe and preach very strongly the necessity of faith—repentance—and universal obedience to all the divine commands, and are opposed to war—slavery—intemperance and other prevailing evils.

We believe in the influence of the Holy Spirit in the enlightening—conversion—and sanctification of the soul;—and in the privilege of enjoying the light, comfort and guidance of the same blessed Spirit.

That every true believer may enjoy the assurance of the forgiveness of sins—and through divine grace may live holy, and not commit sin.

That baptism—namely, immersion in water, in the name of the Father, and of the Son, and of the Holy Spirit—is the duty and privilege of every true believer.

That the communion of the Lord's Supper—and washing the saints' feet are to be observed.

That everlasting life will be the lot of the saints—and everlasting punishment the doom of the wicked.

The way of worship among these people is plain—and they endeavour to let it be spiritual and devout. Singing of hymns—prayers—reading the Scriptures—and preaching—is the usual mode. Baptism and the Lord's Supper are observed—and also washing of feet.

Class meetings—prayer meetings—experience meetings—and camp meetings are usual.

CHAPTER III.

But why do they call themselves "The Church of God?"

First. Because we wish above all things to be numbered among the church and people of God. The heavenly family is made up of the saints on earth, and saints in heaven, and of that holy family we trust we form a part.

Second. Because in apostolic days the believers in Jesus were thus denominated by the apostles. St. Paul, in writing to several of the churches,

addresses them as "the Church of God." And it is considered more pious and acceptable to call ourselves after the name of the Lord, than after the name of any man, however eminent and good he may be.

The name is high and holy; and all who take it have the strongest reason to labour to be conformed to the image of Him whose name they bear, and of whom the whole family in heaven and in earth is named.

We are willing, likewise, to be called by any of the names which were used among the apostles in primitive days, such as saints, brethren, disciples, Christians; but as to a sectarian name, we reject it altogether. We do not feel warranted to make one for ourselves, or to allow others to impose one on us.

For church order and discipline we endeavour to follow the precepts and example of our Saviour and his inspired apostles, as set forth in the New Testament; and think that the rules and practice there set forth, are sufficient as a general guide. If there be a humble and willing mind, it is not difficult to see the apostolic order in the New Testament; and when that order is carried out in its simplicity and purity in these last days, it works for the peace and prosperity of Zion; for it is not the wisdom of men, but it is the working of that wisdom which comes from above.

CHAPTER IV.

There is a yearly meeting held of all the preachers, together with delegates from the various churches, which is called the general eldership. That which takes in the preachers and churches in Eastern Pennsylvania and Maryland is held in November. Another eldership takes in the preachers and churches in west Pennsylvania; and a third is for Ohio, which meets in October.

At these yearly meetings, those of the preachers who are willing to take appointments for the ensuing year, give in their names; and their stations are arranged by a committee of appointments chosen for the purpose. Those who do not take an appointment to a station, or circuit, labour in the Gospel according as circumstances permit.

But few among the preachers have had the advantage of a classical education, but they are generally men of good natural abilities, well acquainted with the Holy Scriptures in the common languages, and believe themselves called by the Lord himself to the blessed work of preaching the everlasting Gospel. With sound minds and warm hearts, and the heavenly light to bless and guide them, they go forward in their work with the hope of a better day, and a crown of righteousness before them.

The temporal support obtained by the preachers is very small. A large part receive nothing —some are able to obtain, where they labour, the necessary things of life. This is not because they are opposed to taking what is needful for their temporal necessities, but because the people united with them are generally poor—and in some places their societies are few in number.

SAVING FAITH.

"Like precious faith with us."
"Purifying their hearts by faith."
"Receiving the end of your faith even the salvation of your souls."—*Peter.*
"Rich in faith and heirs of the kingdom."—*James.*
"Overcometh the world, even our faith."—*John.*
"With the heart man believeth unto righteousness."
"In whom ye also trusted."
"By grace are ye saved, through faith."
"All these died in faith."—*Paul.*
"Have faith in God."
"Ye believe in God, believe also in me."
"He that believeth and is baptized shall be saved."
"Sanctified by faith that is in me."—*Jesus.*

To believe and to have faith—means the same thing. When we read in the New Testament of the absolute necessity of believing, or having faith, in order to salvation—it is not a mere arbitrary requirement, but needful in the very nature of things. For where there is no faith, be-

tween man and man, there is no friendship. If you cannot have faith and confidence in your fellow man—there can be no fellowship between you. As long as you look upon him as your enemy, you are afraid of him, and keep at a distance.

Now this is the feeling that unenlightened and unrenewed men have towards the Divine Being. They feel themselves guilty and depraved, and they think that God is their enemy. They think of his holiness, and justice, and power—they tremble and shrink back, and try to find refuge in unbelief.

The heart of man can hardly help believing that there is a God, though the eye see Him not. But the great question is, what is the disposition of this glorious Being toward me? Is He disposed to be my enemy, and to use his almighty power to render me miserable; or has He thoughts of kindness and compassion toward me in my low and fallen estate?

This question must be answered, or else there can be no confidence in the human heart toward God; and if there be no faith or confidence, there can be no friendship.

Now, in order that we might regain that confidence and faith in God which we have lost, it has pleased God to reveal and manifest himself in a wonderful manner, from time to time, to the human family. He gave the promise to our first

parents of a Deliverer. He called Abraham, and renewed the promise. He chose the children of Israel to be his peculiar people,—and then in the fulness of time, He sent forth his Son into the world—the promised Saviour. He seeks us before we think of seeking him. He comes down unto us clothed in a human form. The Son of God comes to suffer and die to redeem our souls and win our hearts to God, in faith and love.

All this goes to prove to the unbelieving, doubting, fearful heart of man that God is not his enemy, but instead thereof his best friend. As soon as any one sees this, and believes it, trust and confidence toward God spring up in his heart, the current of his affections turns heavenward. He now knows that which he never knew before, and oh, what peace and joy this knowledge brings. Being now justified by faith, he has peace with God, through our Lord Jesus Christ.

The belief or faith which thus brings the soul of man near to God, is the simple believing of matters of fact. And these matters of fact are set forth to us in the Gospel of Christ. It is not that we are to believe what our own fancy may dictate, or what man may say, but it is the belief of the truth of God that brings salvation. The great truth which a penitent sinner is called to believe is, that "Jesus Christ has loved me, and washed me from my sins in his own blood." For if Christ died for every man—He died for me.

And this I am to believe because his own word declares it.

This faith, which we have in the glorious facts set forth in the Gospel of Christ, is founded on evidence. For the belief of those things which have not sufficient evidence to sustain them, is blameable credulity. But see how careful our God has been to give us sufficient reason to believe in his compassion and love toward us.

One messenger after another, and continued displays of his wonderful and gracious providence, kept faith alive among his ancient people of Israel. And now to us the Son of God has appeared in the fulness of time, in our world, and died, and rose again from the dead,—and all to redeem and bring us near to God, our Father in heaven; that we might put trust and confidence in Him, even as Abraham did of old.

And he who will not believe in Jesus as the Son of God and Saviour, after all the evidences, both external and internal, which the Gospel has about it, his own evil heart is the cause of his unbelief. For when we are willing and desirous that any tidings should be true, we look at the evidence thereof with a favourable eye. And so it is that when the will and heart of man inclines to the Gospel, and wishes it to be true, then we are not long in being persuaded to embrace it as the message of our heavenly Father's love.

Now this real, true and saving faith may be

weaker in some persons than in others. But wherever it is the faith or trust which a *broken* and *contrite* heart places in the mercy of its God and Saviour, it is genuine. For with the *heart* man believeth unto righteousness.

HYMN.

(From Wesley.)

None is like Jeshurun's God,
So great, so strong, so high;
Lo! He spreads his wings abroad,
He rides upon the sky;
Israel is his first born son,
God, the Almighty God, is thine;
See, He in thy help comes down,
The majesty divine.

In a land of corn and wine,
His lot shall be below;
Comforts here and blessings join,
And milk and honey flow;
Jacob's well is in his soul,
Gracious dews his heaven distil;
Fill his soul already full,
And shall forever fill.

Blest, O Israel, art thou;
What people is like thee;
Saved from sin by Jesus now,
Thou art and still shalt be:
Jesus is thy seven-fold shield,
Jesus is thy flaming sword;
Earth, and hell, and sin shall yield,
To God's almighty word.

A LIVING MINISTRY.

There always has been, and always will be, a living ministry in the Church of God. The first twelve, and the first seventy, who were called to the work, have long since died in peace. So also "our beloved brother Paul," and those who laboured with him among the Gentiles, have finished their course and gone to rest. And those who preached the truth, and suffered for it among the Waldenses and elsewhere, these have not laboured and suffered in vain.

And now, as the second advent of the Son of God draws near, the hearts of many are drawn to this good work of labouring and prophesying in the vineyard of the Lord.

The Lord chooses his own workmen to accomplish his great work of saving the souls of men. He puts it into the heart of the young man full

of life, and health, and zeal. He takes the farmer, the mechanic, the merchant, and sometimes the man of fine learning, and sends them to preach his Gospel.

Then do not hinder or forbid any who give evidence that they are influenced by the love of Christ, and love to precious souls, provided they have *gifts* as well as *grace*. For whoever undertakes this work must have the Spirit of Christ. And no man should be licensed or ordained, unless he have, in some good degree, the qualifications set forth by St. Paul in his Epistles to Timothy and Titus.

It is the duty of those who are already ministers of the Gospel, to seek out and encourage others who may be called to take part with them in this good work, and ordain them thereto by *prayer*, and *the laying on of hands*.

Those who are divinely called to the ministry may have gifts and qualifications different one from another, but it is the same heavenly Spirit working in each. In primitive times they had sons of thunder, Mark iii. 17—and sons of consolation, like Barnabas, Acts iv. 36. They had Paul, with his mighty intellect and reasoning powers; and Apollos, with his eloquence and learning in the Old Testament Scriptures; Acts xviii. 24.

Happy are the churches thus favoured in these dark and cloudy days, when error and superstí-

tion prevail, and the smoky atmosphere of Babylon bewilders so many sincere inquirers after the way of life.

The Lord has made it the duty of his ministers not only to preach the Gospel in its purity and power, but likewise to be the shepherds and guides of the flock. See Matt. xxviii. 19, 20; John xxi. 15—17; Acts xx. 17—35; 1 Pet. v. And for their faithfulness or negligence they must give account. If, then, the leading members of a church usurp the place which the Lord has allotted to the preachers of the Gospel, and thus prevent them from having the oversight, or from preaching and serving as Christ appointed, will not such persons, whether high or low, incur a fearful responsibility? *None are scriptural elders unless preachers or teachers.*

Never, then, thrust a true preacher of the Gospel aside, but let him have his proper place; which is to be a teacher, an overseer, and a guide, in all that concerns the welfare of the church.

According to the Gospel, the members of a church may *recommend;* but those who are *already in the ministry, alone* have authority to appoint and ordain others whom the Lord may call.

THE PRIMITIVE CHRISTIANS.

The primitive Christians had learned a new and living way leading to God and to the everlasting kingdom. The idea of salvation through the Son of God, who had appeared in human form, was a new idea: and stranger still, that he should have suffered and died on the cross, to obtain remission of sins for fallen, guilty men. But this the apostles preached every where—this was their grand theme in the holy temple at Jerusalem, or in the heathen cities of Greece, with idolatry all around.

This was a new, and strange, and glorious doctrine. Whoever truly believed it—and that with all his heart—it gave him new light, new life, new power, which he never had before. They had a friend to love they had never known before. They humbled themselves in true repentance for what was past of their lives. Calling on his name, they went down into the water, and were buried with him in baptism, as a sign and token outwardly, that in his precious blood they had remission of sins.

When the primitive preachers came to Antioch, and preached to the people the good news that they might have a better life hereafter, when this present mingled scene of joy and sorrow shall have passed away, there was great joy in

that city, even as in Jerusalem, when Peter first preached the same doctrine.

He who was a Saviour and King to the believing Jew, was the same to the believing Gentile. Then the watchmen saw eye to eye, being enlightened and guided by the same unerring Spirit.

DO WE RESEMBLE THE EARLY CHRISTIANS?

First—The Internal—Enjoyment of Religion.

Having been privileged to attend several of our late camp meetings, I have been led to consider how far we are like the first churches of Christ, whose history is in the New Testament. It seems to me that in many things we are like the primitive Christians, and in some things we are yet deficient.

With them we confess the one Lord, one faith, and one baptism. We believe the divinity of Christ; the influence of the Holy Spirit; the necessity of repentance and conversion; of faith in the atonement of the Saviour; of holiness of heart and life: and we confess all this when we are buried with Christ in baptism.

In common with the early Christians, we have what is called the *enjoyment of religion.* That

is, our religion is not merely a speculative system of correct doctrines and sentiments, but these truths, believed in the heart, make us happy. At our conversion, when we first have true faith, we rejoice, because we feel that we are reconciled to God. And afterward, as our experience of religion increases, our faith and hope is confirmed, and the more we know of Jesus Christ, the more we love him. And this love makes us happy—in this consists the enjoyment of religion. I speak now of those who hold fast their profession, and do not backslide, or return to the world again.

Second. The External—The Water of Baptism.

We have the Gospel in outward signs, which appeal to our sight and feeling, as well as in word. Thus it is, that when we go down into the water, and are buried therein in the name of the Lord, we have set forth to us the same blessed doctrine which our ears hear from the living ministry, or which we read of in the writings of departed saints.

For "so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." See Romans

vi. 3, 4. Thus it represents to us the death, burial, and resurrection of Jesus, and our resurrection to holiness and to eternal life.

In baptism we confess our faith in Christ—that we have the forgiveness of sins through his blood once shed on the cross, which is the true fountain, even as our bodies are washed in the water. See Acts ii. 38, and xxii. 16. It is thus a sign of the remission of sins, through the precious blood of Christ.

"This sign does to our faith declare,
Our part in Him who once was dead;
For in his death immersed we are,
And with Him buried as our head."

Thus all the primitive Christians followed Christ. Jesus himself was baptized in Jordan, and left his command and example to all his disciples. Whoever, therefore, has true faith in Christ, and true repentance, it is his privilege and duty to be baptized in the name of the Father, Son, and Holy Spirit.

Third. The External—The Breaking of Bread.

The primitive Christians kept holy the first day of the week, as the Lord's day. It was with them a day of rest, of rejoicing, and religious worship. It appears from the New Testament, and the writings of the early fathers of the

church, that it was their constant practice to meet on the Lord's day to commemorate the death of Christ, by partaking of the Lord's Supper every week. That this was the apostolic practice, is almost universally allowed by those who have considered the subject. In this we differ from the first churches. We come together on the Lord's day to hear preaching, to sing and pray—and the Supper of the Lord, in some churches, is made only an occasional observance; perhaps once or twice, or three times in the year. I know it is not said how often we shall join in the breaking of bread; neither is it said how often we shall pray, or sing, or preach. How, then, can we put the standing ordinance of the Lord Jesus in the back ground, when almost all confess that the primitive church kept it up every Lord's day. I earnestly request those who wish to walk in the ancient way, to examine the matter for themselves. I believe it is essential to the prosperity and happiness of the Church of Christ, that we observe what is commanded; and the nearer to the apostles' example and practice, the better it is. If we would worship God acceptably, it must be in his own way.

Fourth. The Internal—Difference in Opinion.

We may be united in the faith and practice of religion, and yet in some things may differ in

minor points. For this we must make allowance. We may as well expect to make a hundred clocks keep time exactly to a second, as to find the same number of men thinking exactly alike on every point. Some may have more light than others, and be more advanced in knowledge and holiness. Some may make a better use of their advantages than others, and, consequently, be better Christians. We must, therefore, bear with those who do not yet see all things clearly. We must bear with them as long as the Lord bears with them. Until he takes his Spirit from them, we must not withdraw our love from them. He who excommunicates all who do not exactly agree with him, shows that he is far from being a perfect Christian; for he has not that love which is the perfection of the Christian character. His head is not as clear, nor his heart as right, as they should be. Whoever acknowledges the "one Lord, one faith, one baptism," and gives evidence that he loves God, has a claim on our forbearance and love, although he may differ from us in some things of less importance.

THREE YEARS IN LANCASTER, PA.

On the twenty-second of January, 1841, I came to Lancaster, to assist in holding a meeting for a few days. I called at the house of E. S. a worthy Christian brother, and there presently came in two of my fellow-labourers in the Gospel, John Winebrenner and Joseph Ross, who had just arrived for the same purpose. I came to tarry a few days, and stayed three years.

We commenced preaching the Gospel the same evening, in the meeting-house near the rail-road, belonging to a small Society, whose history, in a few words, is as follows:—

Above twenty years ago, a congregation was gathered in Lancaster, by the late John Elliott, whose memory is held in great esteem by many who knew his worth as a Christian minister. He finally left Lancaster, about ten years ago, and died in the ministry, and in the Lord, at Pittsburgh, a few years since.

After Mr. Elliott left Lancaster, the church he had gathered was much depressed for several years, until but a small remnant was left. They however kept together, and laboured to serve the Lord, under many discouragements.

Thus, as above mentioned, those two brethren and myself, through God's gracious guidance, came to Lancaster to preach the Gospel, and

hold a special meeting. The services began on the evening of January 22d, and the preaching was continued regularly every night, and sometimes in the day-time, for upwards of four months. Several other preachers, among the brethren, visited Lancaster, and assisted during the protracted meeting. The writer, J. F., was present the whole time, and Bro. W. and Bro. R. a considerable part of the time.

In all these four months the power of God was graciously manifested through the Gospel, in the reviving of believers, and the awakening and conversion of unbelievers and sinners. How clear and spiritual and earnest was the preaching; how humble and devout the prayers; how warm and affecting were the sweet hymns of Zion, as they came from the hearts and voices of old and young; and how quickly the converts joined in to help onward the work of the Lord. In those days they loved one another with pure hearts fervently.

The following letters, written at the time, and published in the Gospel Publisher, will perhaps recall to some a happy remembrance of those days.

The protracted meeting in L. which has been going on so happily for four weeks, commenced on Friday, Jan. 22d, when brother W. preached

the first sermon. One or two professed to find the Lord on that and the following evening. Preaching and prayer meetings were kept up every evening, and the minds of many became deeply impressed. Many came forward every night for the prayers of believers in their behalf, and many went away set free from guilt, and full of peace and joy in believing. Oh, how solemn were the congregations that listened to the preaching; crowding sometimes the house so as to leave no room for any more to stand—how happy and zealous were the young converts with their souls filled with love to the Saviour, and to all around them. These four weeks have passed away almost as a happy dream—and yet all is real—for here is the altar, nearly filled inside with young men who have lately been converted, and now are labouring to show to others how to obtain rest for their souls.

How many have been converted cannot be ascertained with certainty, but probably about fifty. On Sabbath afternoons we have held experience meetings, which have been most gracious seasons. On Monday, Feb. 8th, we baptized seven believers in the Conestoga creek, in the presence of a large concourse of spectators, to the most of whom immersion seems a strange thing. On Tuesday, Feb. 16th, we baptized five more happy believers in the same stream, in the presence of a great crowd of witnesses. The meetings

have generally been held until about 11 o'clock at night, and then it is with difficulty we can disperse the congregation.

Brothers W. and R. have laboured very faithfully, being here nearly all the time. Brothers T. and K. have likewise been here part of the time, preaching with acceptance and profit to all. Several brethren from a distance (not preachers) have likewise helped us. For my own part, I have not spent four weeks more happily for a long time. When the work began my heart went with it, and I could not tear myself away; so here I am still, rejoicing with the young converts, and praying for the prosperity of Zion.

The work still goes on—the seriousness and conviction seems increasing—the congregation still crowds the house every night. May the blessed Saviour conduct it to his praise in the salvation of yet many more of the citizens of Lancaster. J. F.

Lancaster, February 20, 1841.

The work of God still continues in this city. The meetings are kept up every night—the congregations are very large—and great seriousness and solemnity pervade the assembly. Since the last account was written, twenty-five profess to have found peace with God. The whole number

from the commencement of the meeting who have professed to find the Lord is no doubt upwards of eighty. We have received forty into fellowship with the church here.

We have just returned from the water where twenty believers were buried this afternoon with Christ in baptism; eleven of them were young men. It was a very happy time with these young converts,—this first day of March, 1841, will not soon be forgotten by them, nor by the thousands who witnessed their good profession; for there seemed to be a powerful impression made on the minds of many on the occasion.

The church here which had been much depressed and scattered, has been greatly revived, and if love be a fruit of God's Spirit, we may hope that this work is divine, for a more general feeling of Christian affection among all, both old and young, is not often witnessed. Blessed be God, true religion makes those who possess it better and happier, it sweetens life, and cheers the darkness of the grave with the hope of endless life.

One or two preachers from a distance had been expected here last week, but did not come. We much need help, as there will be no one here to preach after Wednesday but myself, and I am very much worn down.

J. F.

Lancaster, March 1.

This blessed work of God still continues. It has been in progress more than seven weeks, during which time preaching has been kept up every night, and sometimes in the day. After preaching, a prayer meeting is held until ten or eleven o'clock, and all who wish a special interest in the prayers of the church are invited forward. The house is generally full, and sometimes crowded, so as to leave no room even to stand; and many continue with us until the meetings close. The young men who have been converted at this meeting are very useful in helping to carry on the work. Indeed, all, both brethren and sisters, have united in the work with heart and soul, and God has blessed them in their labours of love, and filled them with peace and joy.

Since the last account I wrote, twenty-three or more have professed to find salvation. A number of young boys have likewise been blessed in coming to Christ, and been made happy in his love. These I did not count—the Lord forgive me if I did wrong in not numbering them—for Jesus can bless and save a child as well as a man. The whole number of converts through the meeting is certainly upwards of one hundred. Sixteen or more will probably be baptized this week in the Conestoga creek. These baptisms, after the ancient Christian fashion, make a deep impression on many minds.

The nature of true religion has been manifested in different families; for when one from a family has turned to the Lord, several others have followed.

Now to Jesus Christ, the King of Glory, who loved us in our lost estate, be everlasting praise.

J. F.

March 16.

The work of God in this city goes on with increasingly happy results. Twenty-one have professed to find salvation within a week past, besides several boys. Deeply solemn and attentive congregations still crowd the house every night, and three times on the Lord's day. *About one hundred and twenty, since the meeting began,* have professed to find the Lord, beside a number of young boys. The members of the church here have likewise been greatly blessed, and built up in faith, and love, and zeal.

Yesterday afternoon twenty-seven believers were baptized in the little Conestoga creek. Nearly all of them were recently converted—fourteen of them young men from sixteen to thirty years of age. It was a solemn, but happy season.

J. F.

March 23.

Letter from a Young Convert.

The following is an extract of a letter from a lady who was recently converted at Lancaster, addressed to her mother at B———, L——— county.

Dear mother,—I am very happy to tell you that I have found the Lord, my best friend. What a good thing it is to serve the Lord! I hope to prove faithful to the end,

> "When we shall meet at Jesus' feet,
> Shall meet to part no more."

My desire and prayer is for you to turn to the Lord and seek your salvation. O! what a blessing it is to have the love of God shed abroad in the heart; for without him we can never reach the kingdom of heaven. May God awaken poor sinners in B——, that they may see their lost condition before it is too late. May the Spirit of God visit their hearts before the door of mercy is shut. Oh, dear mother, prepare to meet your God, that we all may meet around our Father's throne, to sing praises to the Lamb forever. "I will praise the Lord for what he hath done for me." We have happy times here; our meeting is still going on, and we cannot tell when it will end, for the sinners of L—— are still flocking around the altar. Last Sabbath afternoon we had

a happy time; we had an experience meeting, when the young converts rose up and told what the Lord had done for their souls. S. C. spoke beautiful; he said he was going to follow his mother (who, we hope, is gone to glory). O what weeping there was! O tell all my friends at B—— that I pray for them that they may see their deplorable condition before they die.

Yours in love,

S. H.

CHAPTER II.

In April, the church was reorganized as the "Church of God;" and J. Winebrenner and J. Flake were chosen as joint pastors. A large number had been brought to the Lord, and united with the church. Many of the old members, and nearly all of the new converts were baptized, *that is, immersed,* in the name of the Father, Son and Holy Spirit; and, in the midst of opposition all around, set out to walk in the footsteps of their divine Master toward the promised land.

It was now determined to make an effort to build a new meeting-house. The lot of ground, at the corner of Orange and Prince Streets, was purchased for $1500. The members of the church, and citizens generally, were very liberal in their subscriptions; about $3500 being collected in the town and other places through the country, far and near.

The corner-stone was laid by the writer, (J. F.) and other brethren, in the name of the Lord, July 12, 1841, accompanied by solemn religious services, in the presence of a large congregation. The house of worship was finished in a plain, neat and very convenient style,—45 feet wide, and 60 feet in length—with galleries, and a basement story. Built of brick—and three stories high; and will accommodate from six to eight hundred persons. The house and ground cost upwards of $7000.

The new house was opened in the Spring of 1842; as the following letter, written at the time, will show.

March 28, 1842.

The new meeting-house called the Union Bethel, built by the Church of God in Lancaster, was dedicated to the worship of Almighty God on Sabbath, March 20. The weather was very favourable, and large congregations attended on the solemn occasion. In the morning at 9 o'clock a prayer meeting was held in the old house, at the close of which the congregation formed in order, and went in procession to the new house, the preachers leading the way. Brother Winebrenner preached the first sermon from 1 Kings, 8th chapter, and part of 63d verse. "So the king and the children of Israel dedicated the house of

the Lord." The first hymn sung was composed for the occasion. In the afternoon the writer addressed the congregation from Hebrews, 12th chapter, verses 22, 23, 24. In the evening brother Ross preached from Luke, 14th chapter, 22d verse. "And yet there is room." The services were solemn and profitable and the contributions very liberal towards the expenses of the building.

The meetings are continued every night, and more or less come forward to the altar seeking the Lord. We have been favoured with the presence of several of our ministering brethren, namely, brothers Ross, M'Fadden, West and Snavely, whose labours are always very acceptable and profitable.

Last Monday sixteen believers followed their Lord in the holy ordinance of Christian baptism in the neighbouring stream. On Good Friday we had preaching morning and afternoon, and in the evening, after washing one another's feet, those who loved the Lord knelt around his table and united in commemorating his dying love by eating of the bread and drinking of the wine which shows forth his death until he comes again. Blessed be God for the hope and promise he has given that the second advent of the Saviour is very near at hand. Until that blessed and glorious morning dawns, when he shall return again to this world, according to his word, baptism and the

breaking of bread must be continued in his church.

Yesterday we had preaching three times, and this afternoon there will be another baptism at the usual place. Last night and the preceding night five or six professed to find salvation.

J. F.

The following Hymn, written by J. W., was sung at the Dedication of the "Union Bethel."

Here stands the "Union Bethel,"
Now finish'd and complete;
And here are church and people,
To occupy each seat.
How pleasant and how joyful,
To see the willing crowd,
Conven'd before Jehovah,
On Bethel's solemn ground.

Like Solomon and Israel,
We'll dedicate this house,
By holy acts of worship—
By sacrifice and vows.
May Father, Son, and Spirit,
The God we love and fear;
Display his pow'r and glory,
And greatly bless us here.

Here may the Gospel's power
Be often realized;
And many be converted,
And fitted for the skies;
With grace's richest pasture,
Thy *flock* here often feed,
And make this house's glory,
The former's to exceed.

Then ministers and people
Will always love to meet;
And worship in this temple,
Before thy mercy seat.
And whilst we wait together,
On consecrated ground;
O! may our souls enraptur'd,
For glory, meet be found.

CHAPTER III.

Through the years '41 and '42, Brother W. and myself laboured jointly in the Gospel in Lancaster: Brother W. continuing to reside in Harrisburg, but visiting L—— from time to time. The writer has continued to reside in Lancaster, and to preach here, from the day he first came to the place. For the last year, 1843, he has been labouring alone as pastor of the church.

During these three years, a large number have

professed to experience converting grace. The Lord has favoured his people here with his presence; and, especially through the winter and spring of the year, the meetings for worship are generally kept up every night. The church numbers about three hundred members, many of them devout, faithful, and humble followers of Christ.

We have public preaching Sabbath morning and evening. In the evening, especially, the house is generally crowded with a large and attentive congregation. Through the week, prayer meetings and class meetings are regularly kept up, both in private houses and in the meeting house. On the evening of the first Sabbath of the month, the holy communion of the Lord's Supper is celebrated; and occasionally, in *private meetings*, the members wash one another's feet, according to the command and example of their divine Master.

The three years spent in L—— are remembered by me with thankfulness to the Lord. I call to mind the many, who in the morning of life turned to God, and took upon them the yoke of Christ. I remember the power which the preaching of the Gospel had—the prayer meetings; the experience meetings; the solemn baptisms; the holy communion seasons.

I thank God that so many were called in the town and through the neighbouring country; and

that now the primitive doctrine and practice has many advocates, and some fair examples of what Christians were in days of old. Some have died in peace; others removed away; many yet remain.

The religious meetings of our brethren in L——, as well as elsewhere, have frequently been attended with great excitement among the people present. Very warm and earnest addresses, by way of preaching and exhortation, and the prayers and hymns of the same kind, have been usual.

I suppose a revival of religion could not take place without excitement; and there must be allowance made on such occasions for the warmth of feeling which exists. If the holy fire is kindled, let it burn—and bear with some things not exactly in order—for the sake of the good really done.

I feel greatly attached to the people of Lancaster; not only those who are of our communion, but others also. I hope it may be found as in Corinth, that the "Lord has much people in that city." Unto myself they have been very friendly. The saints have been so, and even sinners.

To several of the brethren I am under obligation, having abode with them a considerable time under their friendly roof, especially J. S. G. and E. S. May all with whom I held intercourse

be found in the everlasting kingdom of God's dear Son.

Lancaster has a population of about nine thousand persons. It is a small city, in the midst of a most fertile and flourishing country. It is seventy miles, by rail road, west of Philadelphia. The German language is much in use.

When we came, three years ago, and preached the knowledge of salvation, by the remission of sins, through faith in Christ Jesus, who tasted death for every man; and that all who believe in his name are to be baptized, even as he was once immersed in the river Jordan; there was, at first, some opposition and persecution to bear, but it passed away, and those who bore it were the better for it.

I have good hope that, now, many in Lancaster have their names written in the book of life in heaven.

As our appointments are made yearly, and I have been in Lancaster three years, I am, for the year to come, a general missionary.

J. F.

April, 1844.

SKETCH OF A DISCOURSE

Preached in Lancaster, Pa., Sabbath Evening, December 10, 1843. *By J. F.*

Luke i. 67, 68.—And his father, Zacharias, was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people.

Zacharias was a priest of the Lord, and, together with his wife, Elizabeth, walked in all the commandments and ordinances of the Lord blameless. The angel Gabriel was sent to inform Zacharias that he should be the father of a child who should be called John, and who should be great as a prophet of the Lord.

The message was so strange, as well as joyful, that Zacharias could hardly believe it—therefore the angel told him that he should be dumb, and not able to speak until the day that these things should be performed.

After the birth of the child, the father and mother both called his name John; and then the mouth of Zacharias being opened immediately, he was filled with the Holy Spirit, and prophesied, speaking forth the glorious words recorded by St. Luke.

To prophesy, sometimes means the foretelling of future events; or, else, speaking and teaching in the name of the Lord, and by his authority.

No one can prophesy truly, unless he has the Holy Spirit; for, says St. Paul, "Even so the things of God knoweth no man, but the Spirit of God;" 1 Cor. ii. 11. "But God hath revealed them unto us by his Spirit;" ver. 10.

Zacharias here speaks of what the Lord was about to do, as already done. His full soul breaks forth in the language of holy joy. "Blessed be the Lord God of Israel." Israel had but one God. He—the Holy One—had been the God of Abraham, of Isaac, and of Jacob. He had renewed his covenant with their fathers, when Moses led them like a flock through the wilderness of Arabia. They were to be his people in all generations, and he their God.

After they were settled in the promised land, the Lord was with them. His visible presence was seen in the tabernacle, over the mercy seat. His prophets, age after age, spake in his name, and his hand preserved, and guarded, and sustained them. Their eyes beheld the mighty miracles wrought by his power in their behalf; and when they transgressed his law, the same hand sometimes severely punished their transgressions.

A considerable time had elapsed since any prophet of note had been among them. Malachi was the last. He had lived and prophesied about four hundred years previous to the birth of John, the herald of the Messiah.

But now the Lord God of Israel was about to visit his people again in mercy; and, as usual, he makes his purpose known to his servants, the prophets. Others had beheld it at a distance. Zacharias beholds it near at hand.

And who is the visiter? This we may learn from the angel Gabriel's message to Mary; Luke i. 32—35. The visiter was to be "the Son of the Highest"—"the Son of God." He was to be a King of the family of David, according to the flesh, and to reign over the house of Jacob forever.

But before he could reign as a King, he had a great work to accomplish. He must first redeem those over whom he is to reign. He finds the race of Adam in captivity. The evil one had taken captive all, both Jew and Gentile. And now, that the promise to Abraham might be fulfilled, and all nations of the earth be blessed in his seed, the Redeemer has come from heaven to earth—the only begotten Son from the bosom o the Father, has come on his errand of love.

According to the usages of men, a captive may be redeemed by the payment of a ransom price, or he may be redeemed by the strong arm of superior power. And in some few cases, out of great love, one has suffered pain or death to redeem another.

In redeeming lost and guilty men, it pleased the God of Israel to *purchase* their redemption,

not by silver and gold, but by the *sufferings and death* of the Messiah. This was foretold by Isaiah and others. Isaiah liii.; "Surely he hath borne our griefs and carried our sorrows. But he was wounded for our transgressions; he was bruised for our iniquities—the chastisement of our peace was upon him; with his stripes we are healed."

The Messiah of the Old Testament was to be a suffering Saviour, as well as a glorious King. This the Jewish people did not understand; and even now, with the exiled Israelites in the reading of the prophets, the veil is on their heart. A *crucified Messiah* is to them a stone of stumbling, and rock of offence.

And now that the Son of God has suffered and died to redeem the fallen race, he has all power in heaven and in earth given unto him. This power is exercised in enlightening, and drawing sinners to himself; for in his cross there is this strange, mysterious power of reaching, and melting, and breaking the heart, which no other power can effect. Every one thus called and drawn, is justified and pardoned, for "He has power on earth to forgive sins." The believer is now adopted into the family of God, receives the gift of the Holy Spirit, and looks forward to, and prepares for, the everlasting kingdom.

Now all this blessed work of visiting and redeeming, the Lord God does in, and by, and

through his Son. Therefore the Father is in the Son, and the Son is in the Father. In the Old Testament the God of Israel is called the Redeemer; in the New Testament, Jesus, the Son of God, is the Redeemer. Thus the Father and the Son are one. It is God, in Christ, reconciling the world unto himself.

This redemption comes first unto the Jewish people. A remnant from among them have believed, and found salvation. And now the same word of redeeming mercy that sounded out from Jerusalem, is preached among the Gentile nations. Every one that hears and believes, becomes a spiritual child of Israel: and filled with the same spirit of holy joy, may say with Zacharias, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people."

CHRISTIAN DOCTRINE.

CHAPTER I.

THE FATHER AND THE SON.

"Christ Jesus came into the world to save sinners."
St. Paul.

The great doctrine of the New Testament is, that "God so loved the world, that he gave his

only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This had been foretold by the prophets; but yet the thing itself was so strange, that when the glorious Messenger came, but few were sufficiently enlightened to receive him. It is true, notwithstanding; and the glorious doctrine prevailed more and more, until millions believed that the Son of God has indeed appeared in the world. "Blessed are all they who know the joyful sound."

Salvation has its origin in the Father's love—He so loved the world—and the Son, who is in the bosom of the Father, is the gift of that love.

Here, then, we have the blessed doctrine of the Father and the Son. Our minds cannot fully comprehend *how* it is, that the Father and the Son are one, but we can believe the fact that it is so. And every divinely enlightened soul receives with joy the heavenly truth—that the Father sent his only begotten Son into the world to save sinners. The news is so good, that every humble and contrite heart gladly believes it.

The true Christian church always has held, and yet holds fast, the belief of the divinity of our Lord and Saviour, Jesus Christ.

In the apostles' days, the inspired preachers and writers seem to have regarded the divinity of the Saviour as acknowledged by all true believers.

CHAPTER II.

THE ATONEMENT.

Jesus says, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem."

Paul says, "Christ died for our sins according to the Scriptures."

"That he, by the grace of God, should taste death for every man."

"In whom we have redemption through his blood, the forgiveness of sins."

Peter says, "Ye were redeemed by the precious blood of Christ."

John testifies also—"He is the propitiation for our sins."

"The blood of Jesus Christ, his Son, cleanseth us from all sin."

"Unto him that loved us and washed us from our sins in his own blood, be glory and dominion for ever and ever." Amen.

Why should not an innocent being suffer voluntarily to procure favour for the guilty? There have been instances of this kind, occasionally, among men, where, out of compassion and love, one has suffered to shield another.

Recollect the case of the king who made a law, that whoever committed a certain offence should have his eyes put out. His own son was the first offender in breaking the law. Here, on the one hand, his law called for justice to be rendered to the guilty, and his feelings, as a father, yearned

toward his son. Put out one of my eyes and one of his eyes, said the king.

"But God commendeth his love toward us in that, while we were yet sinners, Christ died for us." So says St. Paul. God's love, then, to a guilty race, is even greater than that of men.

In the doctrine of redemption through Christ's atonement, we see the divine wisdom, and justice, and mercy, all displayed.

This blessed doctrine of the atonement of Christ is the life of Christianity. Here is the secret of the attractive influence which Christ has, to draw all men unto himself. The heart of man may resist the preaching of terror, but the cross of Christ appeals to all that is yet susceptible of feeling in our nature; it moves even those who will not yield.

Christ has suffered for our sins, that we may be forgiven. He could not suffer everlasting death, neither did he suffer to render his Father merciful, for it was because God was compassionate and loving, that he sent his Son to make reconciliation for our sins.

The whole tenor of the Scriptures sets forth the idea of a vicarious sacrifice; that is, one suffering in the room and instead of another. He is our substitute. He dies the death of nature, to save us from everlasting death. All the sacrifices of the Old Testament point to Him, who took on himself a human body for the suffering

of death. The prophets and apostles join to testify of him, as the Lamb of God that takes away the sin of the world.

He died, indeed, as a martyr for truth and righteousness, but he had much more to accomplish by his death. He came to redeem, and had to pay the ransom price. He came as a Saviour, and was made perfect by suffering.

The true church has always held this blessed doctrine of a vicarious atonement. Without it, Christianity loses its power.

CHRISTMAS.—*J. F.*

Israel's King is born to-day,
Listen what the angels say;
"Glory be to God on high,"
Men no more need fear to die.

O how sweet the angels sing,
Round the babe of Bethlehem;
And the shepherds come to view,
Israel's King and Saviour too.

See him in the manger laid,
Low and humble is his bed;
See his blessed mother near,
Watching o'er the babe so dear.

Christ has come to set us free,
He brings peace and liberty;
From the world above he came,
Jesus is the Saviour's name.

THE FIRST AND SECOND ADVENT, OR COMING OF THE LORD.

CHAPTER I.

For many hundred years the faith and hope of the saints of old was directed to the coming of the great Deliverer, whose appearance in our world was promised. Abraham saw the day of the Messiah in the future and was glad—Jacob, when dying, said—"I have waited for thy salvation, O Lord." But it tarried long, and they died in the faith and hope of being raised again from the dead, to share in the glory and blessedness of that better day—the Sabbath of the world—the rest remaining for the people of God.

> "Prophets and kings desir'd it long,
> But died without the sight."

At length He came—in all the humility of a lowly birth—yet of the seed of Abraham—of the tribe of Judah—of the family of David—born of a Virgin. He came at the *time* he was expect-

ed—and Bethlehem was the place to which the angels came to welcome his *First Advent* with the song of "Glory to God in the highest, on earth peace, good will to men."

"Hail, to the Lord's Anointed,
Great David's greater Son;
Hail, in the time appointed,
His reign on earth begun."

He sojourned among men between thirty and forty years; and oh, what a work of mercy he wrought in that short period of time. What a revolution he began in the state of man on earth. He kindled a fire of love in the human heart that will never go out. He threw around the dawning of a heavenly light, which continues still to shine, as it increases to the perfect day—and when at last he was lifted up and died in pain and shame on the cross, it was, that he might draw all men to himself, and reconcile them to the Father of mercies—who had sent him into the world. By the grace of God, he tasted death for every man.

He was taken down from the cross, and buried in the tomb of Joseph, by his weeping disciples; men and women. Their hearts were sunk in sorrow—they had thought this was He that should have redeemed Israel—but their hopes were almost buried with him in the grave where he lay.

On the third day they went to visit his dark

and lowly resting place, but his body was not there. They returned in wonder and amazement at the report they heard that he was alive. That same day he appeared among them again—and banished all their fears—faith and hope again returned, and filled their souls with immortal joy. These were strange and glorious realities—witnessed by many, who could not be deceived, and could not wish to deceive others.

Forty days He continued with his disciples—instructing them in the things pertaining to his kingdom, and giving them their commission to preach repentance and remission of sins in his name among all nations, beginning at Jerusalem. What their eyes had seen—their ears heard—and their hands and hearts had felt—these things they were to testify to others.

He led his disciples out to Bethany, at the Mount of Olives; and there, while he lifted up his hands and blessed them, he was parted from them, and carried up into heaven, a cloud receiving him out of their sight. While they, with longing eyes, followed their beloved Master in his heavenward flight, two angels stood by them in white apparel, who said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Then they worshipped Him, and returned to Jerusalem with great joy.

CHAPTER II.

THE SECOND COMING OF THE LORD.

Before his sufferings, our blessed Saviour told his disciples it was needful he should go away, but promised that he would return again.

And now for eighteen hundred years he has been absent. The hearts of his disciples have become almost weary at his long delay in returning according to his word. But St. Peter tells us, "the Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us ward, not willing that any should perish, but that all should come to repentance." Therefore we see that his delay lengthens out to many the day of mercy.

Still we may be assured He will return, and that suddenly. Meanwhile in the world's history all things are working according to his word. The times of the Gentiles pass along, during which God is taking out from among them a people for himself. The long night of heathen idolatry draws to a close; and we may hope that ere long the Sun of Righteousness will arise upon our dark and sorrowful world in all his brightness. The day of redemption will come—and it will be the day of judgment too.

Do I mean that our Saviour will come in person, and that soon? Assuredly I do. For if the prophecies of his first advent were all literally

fulfilled; we may certainly expect that it will be so, in the promises he gave his disciples, of his returning again for their salvation.

But is not the millennium, or thousand years of righteousness and peace to elapse before He comes?

Answer. We have no reason to look for any millennium until the Saviour comes to introduce it by his personal presence among men. He tells us that the tares and wheat will grow together until the harvest, which is the end of the world. That the wise virgins and the foolish virgins will, in their state of wisdom or folly, be roused at the cry, that the bridegroom cometh—and that, as it was in the days of Noah, so will it be in the day when he shall come.

Until that day it will continue to be a scene of conflict and temptation—during which we have to enter into the kingdom through much tribulation; and in which the disciple is, more or less, to be conformed to the image of Christ, even in his sufferings. The day of victory and rejoicing will only come, when the King of Israel comes to set up his everlasting kingdom. Then shall the saying be fulfilled, that the kingdoms of this world have become the kingdom of God and his Christ, and he shall reign forever and ever.

For the truth of these views, I appeal to the sayings of Jesus, and his inspired apostles; who certainly meant just what they said.

In accordance then, with the apostles, and the primitive Christians, whose writings and faith have been handed down to us, we may look for the literal coming of that same Jesus, who, from the Mount of Olives ascended into heaven. That He will bring those with him, who have died in faith and hope; and that then will be the resurrection of the just, and the changing of the living saints into an immortal state. Well might Saint Paul say to the Thessalonian Christians, "Comfort one another with these words."

"O happy, happy place,
Where saints and angels meet;
There we shall see each other's face,
And all our brethren greet.

"The church of the first-born,
We shall with them be blest;
And crowned with endless joy return,
To our eternal rest."

CHAPTER III.

SECOND COMING OF THE LORD.

The people of God, in all ages, have looked forward for the day of deliverance which God had promised in Eden.

In the following sayings, taken from the Holy Scriptures, the second advent of our blessed Saviour, in person, is set forth exceedingly clear.

First—From the Old Testament.

Job xix. 25–27—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though, after my skin, worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

Here is Job's faith in God as his Redeemer, and that his Redeemer would stand on the earth at the latter day, and he himself, raised from the dead, and in the flesh, behold his God.

Psalm l. 3, 4—"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." Also verse 5.

Malachi iii. 1–4—"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and sil-

ver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

Malachi iv. 1–3—"For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts."

Zechariah xiv. 4, 5—"And his feet shall stand in that day upon the Mount of Olives—And the Lord, my God, shall come, and all the saints with thee."

From the New Testament.

When the Messiah had come as a suffering Saviour, he taught his disciples to look for his coming again in glory as a King, that he might be the Judge of all men.

Matt. xvi. 27—"For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

Matt. xxiv. 23—"Then if any man shall say unto you, Lo, here is Christ, or there, believe it not."

Verse 27—"For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be."

Verse 30—"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Also Mark xiii. 26; Luke xxi. 27.

Luke xvii. 24—"For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day."

Matt. xxiv. 29–31—"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Mark xiv. 61, 62, and Matt. xxvi. 64—"Again

the high priest asked him and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Luke xxiv. 50, 51—"And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them and carried up into heaven."

Acts i. 9–11—"While they beheld he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

1 Thessalonians i. 10—"And to wait for his Son from heaven whom he raised from the dead, even Jesus."

Philippians iii. 20—"For our conversation is in heaven; from whence, also, we look for the Saviour, the Lord Jesus Christ."

1 Thessalonians iv. 16, 17—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first. Then we which are alive, and remain, shall be

caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

St. Paul writing to Timothy, 2d Epistle iv. 1, 2, says—"I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom—Preach the word."

Verse 8—"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them, also, that love his appearing."

And to the Colossians, iii. 4—"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

And to the Thessalonians, 2d Epistle i. 7, 8—"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

1 Thessalonians iii. 13—"To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

Titus ii. 13—"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Hebrews ix. 28—"Unto them that look for

him shall he appear the second time without sin unto salvation."

St. Peter, in his sermon at Jerusalem, says, Acts iii. 20, 21, "And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

1 Peter v. 4—"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

CHAPTER IV.

SECOND COMING OF THE LORD.

Question. Do I believe that this awful, yet blessed and glorious event—the coming of Christ in person—is near at hand?

Answer. Assuredly I do believe it is near. How near exactly cannot be said. Some, I fear, have been to blame, in venturing to set particular years with certainty.

The minds of wise and good men have been directed to several different periods for the probable commencement of the day of terror and glory. Some have looked to 1836, 1843, 1847, 1866. It is remarkable what a wonderful degree of interest and expectation is aroused in the minds of the wise and good, as to some great and

all-important event being about to take place in our world's history. And even if it should be delayed until 1866, or longer, it is still nigh—even at the door.

So that while we avoid rashness and presumption on the one hand, let us not be foolish and unbelieving with regard to matters of such vast importance.

Q. What reason have I to believe that some great and wonderful change is just before us?

A. Because nearly all the prophecies of events that were to precede the latter-day glory have been fulfilled: and those not yet fully accomplished might, if God so please, be finished in a short period of time.

Q. What things may we look for as taking place immediately preceding, or just about the time of Christ's coming?

A. The Gospel shall have been preached in all nations for a witness unto them. This, perhaps, is almost or quite done.

The time of trouble, caused by the rise of Antichrist.

The coming of Elijah, as spoken of by Malachi, 4th chapter.

The conversion and gathering to Christ, as their Saviour and King, of the remnant of Israel, or the Jewish people.

The signs in the sun, and moon, and stars.

All these things, if not yet come to pass, might be accomplished in a very short time.

The reader will see more on this subject a few chapters further on in this little book, especially of the prophecies concerning Israel.

CHAPTER V.

SECOND COMING OF THE LORD.

Question. Will it not, when Christ comes in person, be the day of wrath and of judgment?

Answer. Yes. For St. Paul says, 2 Thess. i. 7, 8, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

It is to be feared that a very large part of mankind will then be found wilfully ignorant of God, and disobedient to the Gospel of his dear Son. These will be the proud, and those who do wickedly—spoken of by the prophet Malachi, 4th chapter.

Even now, how large a part of the nations where Christianity is acknowledged, are yet living in ignorance, and pride, and disobedience; these will be swept away in the flaming fire.

We are not to suppose that the day of judgment will be merely a natural day of twenty-four hours. It will be the *time* of judgment, and may

probably be a thousand years or more. Christ will then come to judge, and rule, and reign. We may expect that it will be ushered in with fire, which will overwhelm the unbelieving, and proud, and wicked, living on earth.

The 20th chapter of Revelations speaks of the blessedness of those who have part in the first resurrection, which will take place at the coming of Jesus, when the day of judgment begins. It is probable that all the departed saints will then rise, and those living on earth at Christ's appearing will be changed to an immortal state. 1 Thess. iv. 16, 17.

At the close of this day, or thousand years of glory and terror, it is likely that the second resurrection will take place, when the unrighteous dead will be raised, and all who are found evil will be sent away into everlasting punishment. Rev. xx. 5.

Reader—very likely the great day of the Lord is near at hand. Are you prepared to meet it? Have you a humble and contrite heart—have you a true and living faith in Jesus Christ, who died on the cross for sinners—does your faith produce the fruits of humble obedience and self-denial? Are you living to God, and do you love the appearing of Jesus?

If so, you may lift up your head with joy. If not, it will be to you a day of everlasting sorrow.

THE PROPHECIES.

CHAPTER I.

How strange is the state in which we find ourselves. We look around and inquire where we have come from, and what took place before we had a being. We know but a small part of the history of the globe on which we dwell, and of the race of man of which we make a part. We know a few things regarding several nations of renown that have passed away, of whom we have an account in what is called profane history. But the only records on which we can with certainty rely, are those of the Holy Scriptures.

The Bible gives us the only credible and rational account of the origin of the world in which we live, and of those who inhabit it. It tells us of the changes which have taken place in the earth itself, especially by the flood,—and of the strange eventful history of at least a part of the human family. And these accounts are corroborated by tradition, by philosophy, and by all the other sources of knowledge we have.

Every real evidence shows that the human race has not existed in this world more than about six thousand years: the Hindoo and Chinese histories and traditions cannot be relied on.

What a lively interest we feel in that which is past in the history of our world; and especially

in those things which relate to the communications and intercourse of God our Maker and Saviour with man. We are told that "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son;" Heb. i. 1, 2. We are told that this glorious and blessed Son of God came into the world, in human form, to teach and redeem and save a lost race.

The narratives given to us by the four friends of Jesus who have written his biography, are plain and artless. They give account of his private and public intercourse with those around him. They tell of his birth, so wonderful—his humility—his purity—his works of love and power—his sufferings—his death—his resurrection—and ascension to heaven.

These are the things which have already taken place in our world's history, and we anxiously desire to know whether God our Saviour regards us at present, and what will transpire in days to come.

As we have only some fragments of the history of our world that is past—so in the prophecies we have a few sketches of the great events yet future, that we are to look for.

CHAPTER II.

It is remarkable, that the great events which have already taken place, in the providence of God, toward our world, have almost always been made known beforehand by the Lord. So it was before the deluge—Noah was informed of what was coming, and he was a preacher of righteousness one hundred and twenty years; no doubt engaged in warning others. Abraham was informed of the destruction coming on Sodom and Gomorrah, and so was Lot. The Jewish people were warned of the seventy years captivity in Babylon; the ruin of Babylon was foretold,—of Nineveh—of Egypt—of Edom,—and how very plainly was the destruction of Jerusalem made known by our Saviour.

And as to the great and glorious favours which God designed to confer on men, and which have already come, these were likewise spoken of and promised before they came. Jacob prophesied that his children would be brought again out of Egypt,—and that the sceptre should not depart from Judah until Shiloh came. Many of the prophets spake of the birth and sufferings and resurrection of the Messiah, and of the spread of light and mercy consequent thereon, to the Gentile nations, as well as to Israel. So that history and prophecy, in the time past and present, wonderfully correspond together.

These strange and glorious events thus foretold, have been *literally* fulfilled. The political events mentioned in the prophecies of Daniel are now matters of history. And so with regard to the time, the birth-place, the family from which our Saviour came—all these predictions were literally accomplished. May we not expect that those prophecies yet future, will have just as exact an accomplishment.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand,"—St. John's Rev.

CHAPTER III.

Question. What may we yet expect according to the sure word of prophecy?

Jesus said to his disciples, "And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come;" Matt. xxiv. 14.

He does not say that all men, or even all nations shall believe it, but it shall be preached in all the world, for a witness unto all nations.

Has this been done? I think it has been *nearly* accomplished. Ever since the apostles' days it has prevailed in one or another part of the world. At first it was published in the land of Judea, and the countries round about that favour-

ed land. Then in the cities of Greece, in Asia Minor, in Syria, in Rome itself, and along the Mediterranean sea in Africa.

But since those days of mercy, the dark clouds of Mahomet's delusions have overspread the fair fields where the Gospel had been planted by Peter and Paul, and their fellow labourers. And now if we go to look for the churches founded in early Christian days, we find them not.

For fourteen hundred years, the Gospel has spread and prevailed through the nations of Europe; though very different in its purity and simplicity from what it was when preached by the apostles. Within the two last centuries it has been preached in America, and especially in these United States, with blessed and glorious results. Here it has been preached to the remnants of the Indian tribes; and many of the poor red men of the forest have been enlightened and tamed, and civilized and blest, and lived and died in faith and hope of a better home. And here the children of Africa, while slaves, have heard the sound of Gospel liberty, and have been renewed and saved by divine grace.

Among the people of these United States, what glorious revivals of religion have taken place within fifty years past; what multitudes have heard the Gospel of the kingdom, and become obedient to the heavenly calling.

The missionaries of Christ have, within the

last fifty years, preached in the lovely islands of the great Pacific Ocean; and through their labours multitudes have been enlightened and blest. The people of the Sandwich Islands may almost be called a Christian nation: and so among the slaves in the West India Islands have these devoted men gone to preach the glad tidings. In Greenland—at the southern end of Africa, among the Hottentots—on the east and west coast of Africa—in Ceylon—in New Zealand—and among the ancient, polished, and civilized Hindoos and Burmans, in the East Indies—there the missionaries preach the Gospel.

In the great Empire of China, that strange and anciently civilized nation, containing two or three hundred millions of people, and which has endeavoured so carefully to shut out whatever was new or of foreign origin, even there the Gospel has been partially made known. More than a thousand years ago, it would appear that missionaries from the Nestorian Christians went there—afterward the missionaries of the Roman church, upward of a century ago, made considerable progress among the people of China—and now, within the last fifty years, the Protestant missionaries have carried thither the simpler and purer doctrine of scriptural Christianity. And very likely, now that the intercourse between other nations and that country is so greatly enlarged, many even from our western world will

go to that far off eastern land, to tell the unnumbered multitudes of its children that there is a Saviour, and a heavenly kingdom into which they may find admission, even in these last days of the merciful visitation of God's dear Son to a fallen world.

When, therefore, this great Empire of China shall have heard the Gospel in its simplicity and purity, it will reach once more into Japan, and then, where is there another nation yet unvisited?

How wonderful and glorious has been the work of translating and spreading the Holy Scriptures since the beginning of the present century. Into upwards of one hundred languages and dialects it has already been translated, and still the work goes on—and on the wings of every wind the Holy Writings are wafted over the earth—and with the Bible in his hand, and the love of Christ in his heart, the missionary bids farewell to home and friends, and goes far off to heathen lands, to fulfil the Saviour's prediction, that the Gospel of the kingdom should be preached in all the world for a witness unto all nations, before the end should come.

So that we conclude concerning this prophecy of our Saviour, that if it has not yet been fully accomplished, it soon will be. Not that we are warranted to look for the conversion of every one who may hear the Gospel, but it is to be preached for a *witness* unto all nations; and

when this is accomplished, the times of the Gentiles, in the present dispensation, hasten to a close. Through all these long ages, the Lord has been visiting the Gentiles in mercy, to take out from among them a people for himself—So says St. Peter.

CHAPTER IV.

A TIME OF TROUBLE—ANTICHRIST.

St. Paul, in his second Epistle to the Thessalonians, informs them, that the "*day of Christ*" shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; chap. ii. 3.

This falling away from the original purity and simplicity of Christian doctrine and practice, is seen in the history of the churches for fourteen hundred years past.

In the Book of Daniel xii. 1, we read—"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

St. John, in his first Epistle, second and fourth chapters, speaks of antichrist as being to come.

These sayings of St. Paul and St. John appear

to refer to some great enemy to arise in the last days in opposition to Christ and his blessed Gospel, and to tread down his people. There are, likewise, a number of intimations to the same effect in the writings of the prophets and apostles.

The above mentioned sayings of Paul and John have been understood by Protestants generally, as referring to the Roman church in its awful errors of doctrine and practice. But does it not seem to point out some *individual person* rising up, by the power of the evil one, to great authority and power? Something like an incarnation of Satan. With knowledge to deceive the credulous, and power to intimidate the fearful, and influence to gather the infidels and the idolaters, and the enemies of truth and righteousness around him, and to lead them on in persecuting the followers of Christ, and making one last great effort to keep possession of this earth for the devil.

If this view be correct concerning Antichrist, even we, who now live, may possibly have a scene of fiery trial to pass through, such as the primitive followers of Christ had in the beginning of the Gospel. It may be severe—but short.

Probably the same great adversary of Christ will not only persecute the true followers of the Saviour, but will also hate, and labour to crush

and destroy, the natural children of Jacob—that is, the Jews.

CHAPTER V.

THE NATURAL SEED OF ISRAEL WILL BE CONVERTED AND GATHERED AGAIN.

That the natural children of Israel, or the Jews, will be again visited in mercy by the Lord in these last days, is evident from the prophecies of the Old Testament, and also from the New. Moses, Isaiah, Jeremiah, Ezekiel, Zechariah, and St. Paul, all speak of this.

They have been broken off for many hundred years, because of their unbelief; but the remnant is to be graffed in again into the good olive tree, for God is able to graff them in again. This is fully set forth by St. Paul in his Epistle to the Romans, 11th chapter.

They have long been expecting the coming of the Messiah, and even now their expectations are alive as heretofore. Perhaps, about the time of his coming, they will believe and be converted. How strange and wonderful it will be, if, amidst the changes yet to come, the exiled children of Jacob, converted to Christ their King, should again return to the homes and graves of their fathers at his coming: Jerusalem again be rebuilt, and, as the prophet says, be safely inhabited; and

the land of Canaan again flow with milk and honey.

What has been once may be again; and certainly the prophecies of the Old Testament speak of better days for Israel, which have never yet come.

CHAPTER VI.

THE PROPHECIES CONCERNING ISRAEL.

Our blessed Saviour, on his last visit to Jerusalem, intimates that he will visit it again, saying—"O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate; and verily I say unto you, ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord;" Luke xiii. 34; Matt. xxiii. 37.

The following passages from the writings of the prophets and apostles, will show that there will be yet another visitation of mercy, even for the Jews, or the natural seed of Israel, when the remnant shall believe and turn to God in true repentance.

Hebrews viii. 8–12—"Behold, the days come, saith the Lord, when I will make a new covenant

with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

This prophecy concerning a new covenant to be made in future days with the house of Israel and house of Judah, is quoted by St. Paul (who is considered as being the author of the Epistle to the Hebrews) from the book of Jeremiah xxxi. 31. Certainly this yet remains to be accomplished in due time.

Jeremiah xxxii. 37—"Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and will cause them to dwell safely. And they shall be my people, and I will be their God.

And I will give them one heart and one way, that they may fear me forever, for the good of them and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart and with my whole soul. For thus, saith the Lord, like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."

Ezekiel xi. 17—"Therefore say, Thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and I will give them an heart of flesh, that they may walk in my statutes, and keep mine ordinances and do them; and they shall be my people, and I will be their God."

Ezekiel xx. 40 to 44.

Ezekiel xxxiv. 13 to 15, and 23 to 31.

Ezekiel xxxvi. 8 to 12, and 22 to 38.

Ezekiel xxxvii. 21 to 28.

Ezekiel xxxix. 22 to 29.

Hosea iii. 4, 5—"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterward shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days."

Jeremiah iii. 16 to 19—And it shall come to pass.

Jeremiah xxiii. 3, 4, 7, 8—And I will gather.

Isaiah xlix. 13 to 23—Sing, O heavens.

Isaiah liv. 1 to 14—Sing, O barren.

Isaiah lii. 1 to 3, 9, 10—Awake: break forth.

Isaiah xi. 1 to 10—And there shall come forth.

Isaiah lx. 1 to 22—Arise, shine.

Isaiah lxvi. 10 to 13, and 18 to 24—Rejoice ye.

Daniel xii.—And at that time.

Zechariah ii. 10 to 13—Sing and rejoice.

Zechariah viii. 20 to 23—Thus saith.

Zechariah xii. 10—and xiii. xiv.

Joel iii. 17, 20, 21—So shall ye know.

Zephaniah iii. 13 to 20—The remnant.

Micah iv. 1 to 7—But in the last days.

Isaiah xii.—And in that day.

Romans xi.—"I say, then, hath God cast away his people? God forbid." Read the whole chapter.

CHAPTER VII.

PROPHECIES CONCERNING ISRAEL.

From the foregoing passages of Scripture, is it not exceedingly clear that the prophets taught in ancient days, that there would come a time of mercy and peace, and righteousness—when the children of Jacob would be again distinguished on earth as the people of God. Who can read the sayings of Moses, and David, and Isaiah, Jeremiah, Ezekiel and others, and not be convinced of this? Our blessed Saviour, even though his own people rejected and crucified him, yet he prayed for them, saying, that they knew not what they did. And he said, the children of Jerusalem should see him no more, until they should say "Blessed is he that cometh in the name of the Lord."

Saint Paul likewise had the same hope. In the Epistle to the Romans, eleventh chapter, he sets it forth expressly. And having this hope, he says, that his heart's desire and prayer to God for Israel was, that they might be saved. He believed it, and looked for it, and prayed for it, as the prophets of old had done.

As to the particular manner in which these things will be brought about we cannot say. Very likely there may be a day of trial not far off, for both Christians and Jews, that may try

the reality of the faith they profess to have in the true and living God.

What if the prophecy of Malachi, chap. iv. be literally fulfilled; and Elijah be sent from heaven "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just?" To be to them the herald of the second coming of the Messiah; as John the Baptist was of his first coming?

Finally, from what is written in the Scriptures,

It would seem that we may look very soon for a short season of very great trouble, to come upon the true church, by the rise of antichrist, an individual person—pre-eminent for greatness and evil;—

The completion of preaching the gospel of the kingdom in all nations for a witness unto them;—

Signs in the sun, and moon, and stars;—

The conversion of the remnant of Israel to Jesus as their Saviour and King—perhaps by the preaching of Elijah the prophet;—

These things to take place as the close of the present dispensation or world—and just about the time when Christ will return in glory—and the thousand years begin—which have been foretold.

O for grace and mercy to be prepared for all things coming on the world—so as to stand before the Son of man; and find favour and acceptance in His sight!

CHAPTER VIII.

THE GLORY THAT SHALL FOLLOW.

The world's salvation is bound up in that of Israel, for all the promises are to Israel—and in Abraham's seed all the families of the earth are to be blessed. Jesus, the Messiah, belongs to the natural seed of Abraham and Israel; and through his mediation, and atonement, and mercy, every blessing, temporal and eternal, comes to fallen man.

We are taught in the Scriptures to expect that the day of mercy for a large part of the human race is about to close—even for all who reject the Saviour, and are found in rebellion and disobedience when He comes, ere long, to judge the world in righteousness. It is to be feared that in that great and terrible day of the Lord, the great majority will be found in wickedness, and be overwhelmed in the flaming fire, when Christ shall come to judge, and rule, and reign.

But we may also hope, that about the time of our Saviour's second advent, that the Lord will then in mercy visit the remnant of his ancient people, and "pour upon them (as the prophet Zechariah says, chap. xii. 10,) the spirit of grace and supplication." "They shall look upon him whom they pierced and mourn." Their fathers pierced him literally, and the children likewise, by their sins and unbelief.

Thus, "a nation shall be born in a day." And, as St. Paul says—"they also may obtain mercy."

The remnant of the Gentile nations, who may be spared in the flesh on earth, will likewise come to see the heavenly light. And all left on earth in the flesh, with their children, from generation to generation, through the thousand years, will bow in faith and obedience to the King of Israel.

During the millennium, or thousand years, it shall be one fold under one Shepherd—the Lord be King over all the earth, and the earth shall be filled with the knowledge of God as the waters cover the sea; "for all shall know him from the least to the greatest."

Thus a great harvest will be gathered in through the thousand years; for Christ Jesus must "see of the travail of his soul and be satisfied." He must have a multitude like unto the stars of the sky, which no man can number; and these are to be from every kindred and tongue and people, as the reward for his labour of love, his pain and anguish, when he died to redeem us.

So that, as St. Paul says, though the number of the children of Israel be like the sand on the sea-shore, a remnant shall be saved. The large part of the human race, both Jew and Gentile, may be destroyed at Christ's coming, and lost forever, yet we may hope that a remnant of both Jews and Gentiles will be left on earth to replen-

ish and people it, in a mortal state, through "the thousand years."

For the millennium will come, when Christ comes to renew the earth, and dwell therein among his people. And then the New Jerusalem, the City of God, shall descend from heaven to earth; Heb. xii. 22, Rev. xxi. 1—3.

Then the saints who have been raised from the dead, or changed to an immortal state, will have the rule of all on earth, under Christ the King. And then shall the promise be fulfilled, that Abraham and his seed shall have the land of Canaan for an everlasting possession. This has not yet been fulfilled, but will come to pass. The meek will then inherit the earth. The proud, and wicked, and unbelieving, and disobedient, will then have all been destroyed, and the remnant spared submit to Christ.

There is nothing unreasonable or unscriptural in believing that through the millennium, or thousand years, the mortal race, continued as now by natural generation, and the immortal saints raised, or changed, shall be together on this earth, when sin and sorrow are gone. The whole tenor of the Old and New Testaments gives room to expect this; and I know not how to understand the sayings found in the Scriptures on any other ground.

All born in that favoured period will believe in, and be obedient to Christ, the King of Israel, under whose government on earth, war will not

be known. If death is known on earth during the millennium, it will perhaps be to change a mortal for an immortal state.

At the close of the thousand years, the wicked rise from the dead, and try to gain possession of the earth, but are cast out forever. And then the everlasting kingdom of God goes on, and sin and death are done away.

"Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill?" Psalm xv.

Reader, hast thou the faith of Jesus, the patience of the saints—and art thou living in holiness, truth and love?

For the people of God there remaineth a rest; therefore labour to enter therein.

"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away;" Rev. xxi. 3—4.

HYMN.

Behold, the mountain of the Lord,
In latter days shall rise
Above the mountains and the hills,
And draw the wondering eyes.

To this the joyful nations round,
All tribes and tongues shall flow;
"Up to the hill of God," they say,
"And to his house we'll go."

The beam that shines on Zion's hill,
Shall lighten every land;
The King who reigns in Zion's towers,
Shall all the world command.

No strife shall vex Messiah's reign,
Or mar the peaceful years;
To ploughshares men shall beat their swords,
To pruning hooks their spears.

Come then, O come from every land,
To worship at his shrine;
And, walking in the light of God,
With holy beauties shine. [*Logan.*

THE STATE OF THE SOUL AFTER DEATH, AND BEFORE THE RESURRECTION.

It is appointed unto men once to die. And the reason why we have to die, is because we have sinned.

In death the body returns to the dust from whence it was taken. And the soul—what becomes of the soul—that intelligent, and thinking, and feeling part of our being? This soul is the real man, and has the body as a tabernacle to dwell in, and by which it has intercourse with material things.

Our reason says that the soul *may* live after the body dissolves into dust, and revelation teaches us that it *certainly does.* Our Saviour intimates that Abraham, Isaac, and Jacob, live. He speaks of the rich man and Lazarus as living, and thinking, and feeling; and he told the penitent malefactor, "This day shalt thou be with me in paradise." His body was broken and dead—but for all this he was to be that day in paradise.

St. Paul said that he desired rather to depart and be with Christ, which was far better than all the enjoyments which this life could afford, although the intercourse of kindred and friends, especially Christian fellowship, is exceedingly pleasant to the soul. But he thought of being

absent from the body, and present with the Lord.

The soul doubtless takes with it the remembrance of earthly things, and oh, how much pleasure or pain arises from the soul for the remembrance of what is past. The capacity of knowledge, and the feeling of what is pleasant or painful, is probably as great as in the body; but the capacity for active intercourse with material things is lessened.

From the whole tenor of the Scriptures, it would seem that hell, or the place for wicked spirits, is somewhere about this earth. Very likely the evil spirits, and the souls of wicked men, congregate together in hades, or the state of the dead. It may be in the interior of the earth, or somewhere in the air. They are said to be in prison, in chains of darkness, in hell. The fire of hell is doubtless a real material fire.

The souls of good men are very likely taken away from this sinful and sorrowful state, to a place as well as a state of rest. Jesus says, that Lazarus died and was carried by angels to Abraham's bosom—the same as paradise. The idea seems to be that of the soul being removed—taken away. In the Old Testament it is said, the spirit returns to God who gave it. Paradise may be in the region of light above us—possibly in the sun.

We may suppose it is the place where our Sa-

viour is gone. All who have his faith and image go to where the elder brother has gone. That they live and are happy, and at rest, we believe. How far off they are, and whether they are acquainted with things transpiring here, and take part therein at times, we cannot certainly say. They may possibly sometimes be employed like the angels, as ministering spirits, to help and cheer, and warn those who yet remain in this probationary state. Perhaps, on some occasions, the spirits of our departed friends may be very near unto us; and who can tell but that in the hour of departure, when the Christian dies, the loved ones of former days are waiting around, to show the path which leads from this lower world to the resting place of those who die in the Lord.

HEAVEN.

And God called the firmament heaven; Genesis i. 8.

Behold heaven, and the heaven of heavens, cannot contain thee; 2 Chronicles vi. 18.

In them hath He set a tabernacle for the sun; Psalm xix. 4.

The heaven, even the heavens, are the Lord's;

but the earth hath he given to the children of men; Psalm cxv. 16.

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; Isaiah lvii. 15.

Thus saith the Lord, the heaven is my throne, and the earth is my footstool; Isaiah lxvi. 1.

I am Gabriel that stand in the presence of God; Luke i. 19.

To-day shalt thou be with me in paradise; Luke xxiii. 43.

In my Father's house are many mansions—I go to prepare a place for you—And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also; John xiv. 2, 3.

I came forth from the Father, and am come into the world; again I leave the world and go to the Father; John xvi. 28.

While he blessed them, he was parted from them and carried up into heaven; Luke xxiv. 51.

I knew a man in Christ about fourteen years ago (whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth), such an one caught up to the third heaven. How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter; 2 Cor. xii. 2, 4.

See also the 21st and 22d chapters of the book of Revelations.

That there is at least one other world besides this earth, inhabited by intelligent and rational beings, is agreeable to the light of nature, and revelation teaches it as a certainty. Philosophy teaches us that we dwell on a globe of limited dimensions, when compared with some of the wonderful bodies that move in the space above and around us. Our moon is evidently a large dark body, somewhat like to our earth, but much smaller; some of the planets, namely Venus and Mercury, are also smaller than our earth, while several others are far greater in size, and seem to be more gloriously furnished and attended than our dwelling-place. Think of Jupiter, with four beautiful moons revolving round it; think of Saturn, with its seven moons and the ring that circles it around, and wonder at the wisdom and almighty power that made them what they are, set them in motion at first, and which keeps them all, together with our own earth, revolving round a common centre.

But where is that place we call heaven? For it is not merely a state of holiness and happiness, but in the Holy Scriptures it is just as distinctly represented as a place, even as this earth is a place. We might as well say this earth is every were, as that heaven is every where.

Moses, in the book of Genesis, calls the firmament or expansion, above and around us, heaven. Jesus left the Mount of Olives and ascended into

heaven, a cloud receiving Him out of the sight of his disciples; and in like manner, the angels said, He will return again. It is then above the clouds or atmosphere. Paul says that he was caught up to Paradise, to the third heavens, on one occasion, where he heard unspeakable words. And Jesus said to the penitent malefactor, "To-day shall thou be with me in paradise."

The psalmist says of the Lord "Who coverest thyself with light as with a garment;" Psalm civ. 2. And in Psalm cii. 19, "For He hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth." It may be inferred from these intimations, that Heaven is in the region of light which is above our world. And as the light seems to centre in the sun, who can tell but that in or near the sun is a happy world, where the holy angels dwell, and where our blessed God and Saviour dwells among them. All nature rejoices in the light of the sun, the birds sing, the flowers expand, and turn toward that bright luminary—all the vegetable and animal creation feel the vivifying and cheering influence of its beams—and man looks up and feels himself walking in the light of heaven.

"God is light, and in Him is no darkness at all," says the apostle John; and may we not think that He dwells in that region of natural

light above us, on which no mortal eye can gaze and live.

Some of the most eminent philosophers and astronomers believe the sun to be a world fitted for the habitation of rational beings—a world of light and blessedness. They think that what we see is not the body of the sun, but its luminous atmosphere; and that instead of its being a body of fire, it is an immense region of light, and every way fitted for the abode of happy beings.

If these views be correct, heaven and earth are tied together, by that strange attractive power which pervades all the wonderful bodies that move around in the regions of space. And may it not be, that when the time shall come to change the present state of things, according to the Scriptures, when the heavens and the earth shall be renewed, not destroyed, that then earth and heaven will be brought near together by the New Jerusalem descending down out of heaven. Angels and the immortal race of men raised from the dead, may then mingle as one happy family, and the Lord God indeed dwell among men.

HYMN.

Jerusalem, my happy home,
  How do I sigh for thee;
When will my exile have an end,
  Thy joys when shall I see?

No sun, no moon, in borrow'd light
  Revolve thine hours away;
The Lamb on Calvary once slain,
  Is thy eternal day.

From every eye he wipes the tear,
  All sighs and sorrows cease;
No more alternate hope and fear,
  But everlasting peace.

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